

ROME BEHIND THE GREAT WAR

BY

J. A. KENSIT

FIRST EDITION
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OCTOBER, 1913.
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*...that
church*

"The Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind."—LECKY.

"I am fighting that sinister conspiracy which uses the forms of religion to destroy human liberty and the prosperity of States."—GAMBETTA.

ROME BEHIND THE GREAT WAR

THAT the dark sinister hand of the Papacy was behind the Central Powers in the Great War is now accepted by all unprejudiced minds. But why it should thus have been, and why the Papacy should have longed for the downfall of the Allies remains a puzzle to many. It may be that the facts marshalled in these pages offer a solution of the problem; at least they are facts which merit attention. As Mr. Gladstone put it years ago, "If a system so radically bad is to be kept innocuous, the first condition for attaining such a result is that its movements should be carefully watched, and that the bases on which they work should be faithfully and unflinchingly exposed."

It is our firm belief that Romanism, as a factor in the State, must be resisted and not fondled, for every concession to the system exposes freedom to its most malignant enemy.

When the Allies were confronted by gigantic difficulties early in 1918, Cardinal Bourne addressed a "Message to the Nation," suggesting a return to the bosom of Rome as the best panacea for Britain's woes. The Cardinal's invitation was, however, coldly received, and the very natural

A

retort from the masses of the people was this :—

" Will you, Sir, explain how it is that in every part of the Empire where Romanism has had sufficient numbers to be powerful she has done all in her power to clog Britain's war machine ? "

So alongside our French Allies we pointed the finger at organised clericalism—

Foilà l'ennemi, foilà !

The indictment against Rome as the enemy of freedom is based on—

her history,

her boasted intolerance,

her essential characteristics,

her declared intentions at any cost to regain Temporal Power, and
her actions previous to, and during the
war.

We need not question the loyalty of large numbers of British Roman Catholics, for that is altogether beside the main issue. Our warning is raised against Rome's political ambitions which she ever seeks by unscrupulous methods to attain.

Nor can we be surprised that Rome should have demonstrated herself as our enemy when we examine the grouping of the Nations which constituted the belligerent forces and their respective relationships to the Papacy.

The Month (the leading English Jesuit organ), in August, 1915, made the following pertinent comment :—

" The implication that the cause of the Allies, taking the three Powers, England, France, and Russia, apart, must of necessity appear holy and just to the 'Vatican' is amusingly insular. What reason can the 'Vatican' find in the past relations of these three Powers with the Holy See to assume that their motives and conduct must be upright ? "

Thus the Jesuit Press candidly confessed that the Papacy would order its verdict not according to the merits or de-merits of the parties to the war, but according to the line of conduct adopted by the Nations towards the Pope.

Mr. Joseph McCabe, whose Roman Catholic training has afforded him a penetrating insight into Vatican policy, plainly declared :

" The policy of the Vatican is the policy of Germany and Austria. If they lose, it loses ; if they win, it gains considerably. It is possible to express in a line or two the perfect identity of interest of the Vatican and the Central Powers. If the Central Powers *win* this war, the Catholic Church of Germany, which is the chief pride of the Vatican, will be, not merely preserved, but increased from twenty to thirty million subjects ; and the Catholic Church of Austria-Hungary will be preserved intact and spread over the Balkans, absorbing the independent Church of Serbia, as it never spread before. But if the Central Powers *lose* this war, the Catholic body and the Catholic Parlia-

mentary Party in both Germany and Austria will be very seriously enfeebled, and the gates of the Balkans will be closed for ever against the Vatican. These are not suspicions, or revelations of confidential truths, but simple generalizations of known facts."—*National Review*, Dec. 1917.

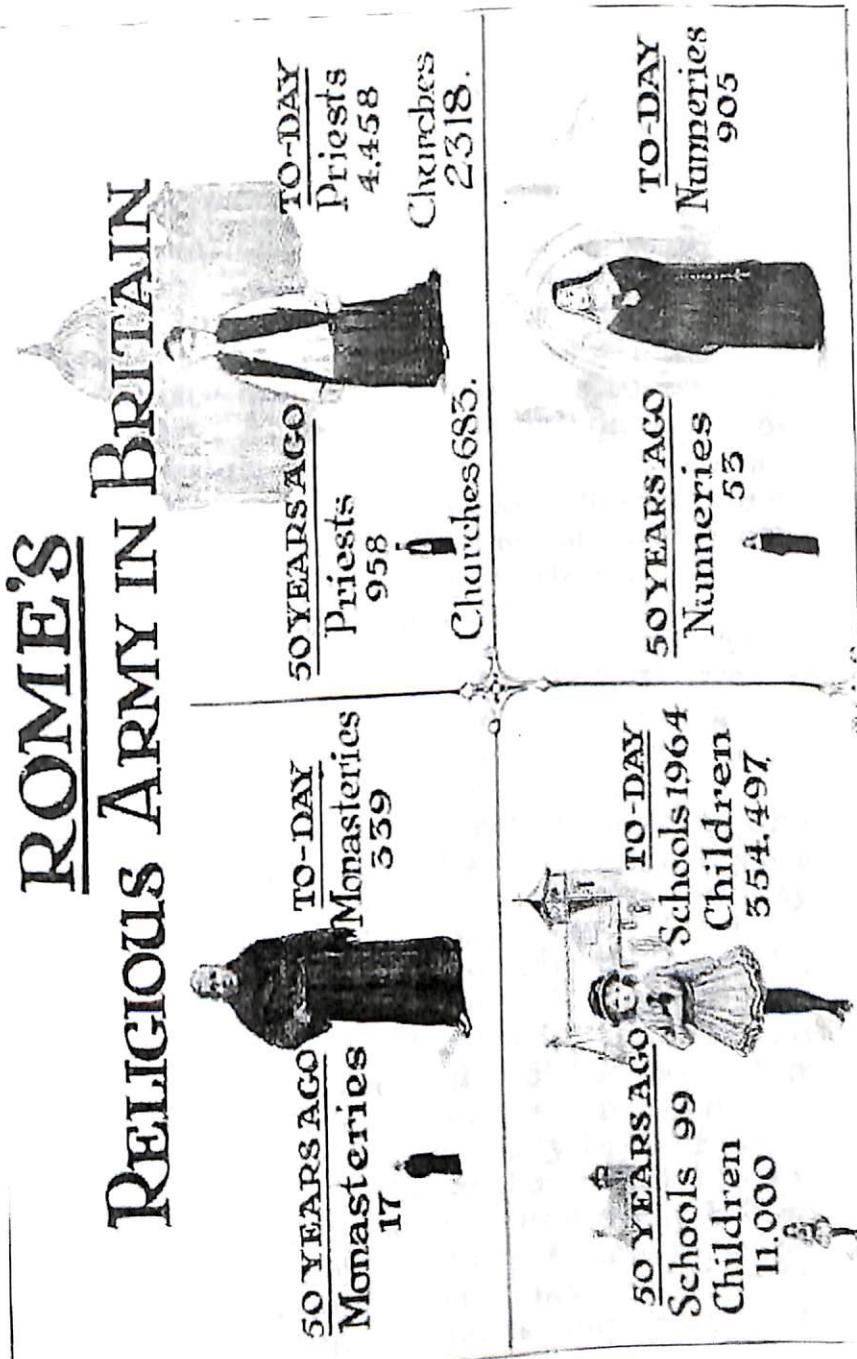
TURMOIL FROM PAPAL CLAIMS.

Through the centuries of European history it has been demonstrated that Rome is more than a religious system; she is a huge political tyranny. On this matter let Manning be the Papal spokesman, and we find him summing up the claim of the Pope thus:—

"The right of deposing Kings is inherent in the supreme sovereignty which the Popes, as vicegerents of Christ, exercise over all Christian nations. When, therefore, for the common good, the Head of the Church exercises his supreme authority either by excommunicating individuals, by laying nations under an interdict, or by deposing Kings, all Christian people are bound to obey his decree."—*Essays on Religion and Literature*, 1867.

Manning further makes this preposterous claim for the Pope:—

"I acknowledge no civil superior, I am subject to no prince. I claim to be the supreme judge on earth and director of the consciences of men—of the peasant that



"It is yours to subjugate and
subdue, to bend and to break
the will of an imperial race."

—Cardinal Manning.

tills the field, and the prince that sits on the throne ; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms."—*Sermons on Ecclesiastical Subjects*, Vol. 3, p. 97.

If the Kaiser's haughty claims were a danger to the world's peace, what of the Papal ? The reply might be that while the Kaiser amassed armaments to establish his claims, there is no equal danger from Rome. But, be it remembered, the Papacy builds up an international system which becomes a menace to every State where it is not held in check.

Lord Robert Montagu's statement as to the political organisation of the Vatican should help Britons to realise the power arrayed against them. The following is the language of a statesman who had had long experience of Vatican diplomacy from within :—

"The Curia is a Cabinet of long standing and knowledge of affairs. It never 'goes out' by the action of an adverse majority in a representative Chamber. All have been carefully trained for their work; while from reports derived from priestly confessors all over the world, the best and most detailed knowledge of the characters and intentions of statesmen, and the passions of people, are ready to their hand. The Vatican is the centre of all the information of the world; and every bishop has periodically to visit Rome in order that his inmost soul may be probed, and his continual reports may be tested.

Such is the Cabinet with which Protestant statesmen hope on equal terms to cope."—*Recent Events, Section V.*
It was only when the noble Lord realised the tremendous anti-national plans of the Papacy that he severed his connection with the Roman Church, and he declared his conviction back in the year 1886 that there existed a well-laid plot whereby Britain should be "crushed under the Pope's feet." Slowly and silently the Papal hopes have been maturing. Her tread has been cautious, for it has been well said—

"Rome is in adversity a lamb, on an equality a fox, and in supremacy a tiger."

ROME'S ARMY IN BRITAIN.

If so, it is wise to guard ourselves against her claws. That she is becoming an increasing danger in Great Britain is evidenced by figures of her strength 50 years ago and to-day.

| Then. | Now. |
|------------------------|---------|
| 958 priests | 4,458 |
| 683 churches | 2,318 |
| 53 nunneries | 905 |
| 17 monasteries | 859 |
| 11,000 school-children | 354,497 |

As to the purposes of Rome's religious army in England, the words of Cardinal Manning addressed to the Romish priesthood are explicit:—

"It is good to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an Imperial race. You have a good commission to fulfil and great is the prize for which you strive. England is the head of Protestantism, the centre of its movements, the stronghold of its powers. Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here, it is but a war of detail. All the roads of the world meet in one point, and this point reached, the whole world is open to the Church's will."—*Sermons on Ecclesiastical Subjects, Vol. 1,* pp. 166–7.

Such sentences force upon us the fact that we have been faced not simply with the danger of "Deutschland über Alles," but—"Rome over all." In other words, the Papacy has not surrendered its mediæval claims.

A PICTURE FROM THE MIDDLE AGES.

We cannot afford to lose sight of what those mediæval claims meant. Take one scene from English history in illustration. The Pope in Rome determined upon a plan which should bring the King of England to his knees as a vassal of the Papacy. He launched an Interdict, and—the King's will was almost immediately broken. We see

King John casting his crown before Pandulf, the Papal Legate, and resigning both crown and kingdom to the Pope and his successors, henceforth to hold them as feudatory of Rome by an annual payment of 1,000 marks. All the submissive rites of a vassal to a Sovereign Lord were imposed, the King placing his crown on the ground and allowing the Legate to spurn it with his foot as though it were a worthless bauble. That scene was enacted on May 15th, 1213.

Yet some men of grit remained, and two years later the Barons forced Magna Charta from the King's hand. Pope Innocent III., on hearing its terms, flew into a violent rage and inhibited the King from carrying out its provisions. The Pope had his answer "from the mouth of England," as Shakespeare put it—

"That no Italian priest
Shall tithe or toll in our dominions."

In the pages of history, beyond all cavil, Rome stands unmasked as the enemy of freedom. But not England alone felt the tyranny. The old Emperor Henry IV.—whom the Pope had excommunicated—was content to stand bare-footed in garb of sackcloth, waiting three days and nights amid winter snows at the Castle Gate of Canossa in order to sue for Papal forgiveness. It was Papal triumph, but be it remembered, as Wylie the historian affirms, "the noonday world."

ENGLAND'S HUMILIATION— THE HOUR OF PAPAL TRIUMPH.



KING JOHN SURRENDERS HIS CROWN.

John did homage to the Pope's Legate with all the submissive rites which the feudal law required of vassals before their liege lord and superior. He swore fealty to the Pope, and paid part of the tribute which he owed for his kingdom as the patrimony of St. Peter. The Legate, elated by this supreme triumph of sacerdotal power, trampled on the money and spurned the crown with his foot.

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"We are sinking beneath a power before which the proudest conquerors have grown pale, and by which the nations most devoted to freedom have become enslaved—the power of a foreign priesthood. Your empire and your liberties are more in danger at this moment than when the army of invasion was encamped at Boulogne."

—Lord Beaconsfield,
Speech at Glasgow, 1873.

The terrors of the system penetrated through every class of society. "The clergy possessed a terrible implement by which to entangle unfortunate men in the meshes of their courts. Among the offences most eagerly taken up was heresy or 'matters sounding thereunto.' To complain of the spiritual jurisdiction was itself heresy of the darkest kind, and through the Confessional there was a road into the inmost secrets of every home in the country." —(*Lectures on the Council of Trent*: J. A. Froude.)

Should any further illustration of the despotic claims of the mediæval Papacy be necessary, it is afforded by the picture hung on the Arch of the Florentines on the occasion of the Coronation of Leo X. in 1512. Roscoe, in his Life of Leo X., gives a description of the picture, with the Pope represented standing one foot on the land, the other on the sea, and his right hand uplifted holding the key which alone could unlock heaven, whilst his left hand holds the key of hell and purgatory. No wonder men, ignorant of God's Word, trembled before so mighty a claim.

THE REFORMATION AND ROME'S COUNTER-ATTACK.

How was such a Papacy ever broken ?
By the hammer blows of a Luther ; by the heavy artillery of the Reformation pulpit ;

and by the master-stroke of the translated Bible.

Why, then, was her power not laid low for ever?

Rome launched her counter-attack in the foundation of the Jesuit Order, the opening of the dens of the Inquisition, and the campaigns of blood such as were led by Alva in the Netherlands. The unravelling of Rome's history becomes a panorama of gruesome sights of cruelty and despotism. But in the end right is stronger than might, and despotism is laid low by the revolt of crushed peoples. A Motley tells the story of the rise of the Dutch, a Carlyle of the revolt in France, and to Italy, late in time, is given a Garibaldi. Italy is born when the Pope is chained up.

POPE HANKERING FOR A REBUILT THRONE.

In the crucial year 1870, Victor Emmanuel reaped the fruits of Garibaldi's patriotic campaigns, and, entering the City of Rome, proclaimed it the capital of a free and united Italy. At that moment the Pope's throne tottered to its fall. Yet no study of recent European history could possibly be complete without taking full cognisance of the fact that Rome has set herself to regain what she then lost. Indeed, this has become her one obsession. Alfred Loisy, formerly one of the most brilliant followers of the Roman

system in France, now says : "Our civilisation, in order to grow, has had to emancipate itself from the catholicism of Rome."

Cardinal Manning in 1874 declared significantly :—

"There is only one solution of the difficulty, a solution, I fear, impending, and that is the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the First Empire. And it is my firm conviction that, in spite of all obstacles, the Vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his adversaries have crushed each other with mutual destruction."—(*Tablet*, January 24th, 1874.)

So the Papacy would not wince even before the horrors of a Continent deluged in blood if thereby the Pope might regain his lost prestige and power. In confirmation of Manning's words, quoted above, we may set the following striking statement from the late Rev. Hugh Price Hughes, who, as Editor of the *Methodist Times*, gave some

REMINISCENCES OF CARDINAL MANNING.

"I was simply horrified at the calmness with which he declared that he would be willing to deluge the whole of Europe with blood in order to destroy the unity of Italy and recover the temporal power of the Pope. He also expressed a conviction that the German Empire was very insecure, and would probably be shattered in the

course of the great war which he prophesied would destroy both the unity of Germany and the unity of Italy, in order to restore the Pope to the throne of Rome."—*Methodist Times*, August 6th, 1896.

To realise the Papal workings on the Continent a contrast as to the happenings in France and Germany should be of help. In tabular form the facts are stated on the next page.

One thing is clear, that France has receded from political Romanism, whilst Germany has more and more come under its thumb. Can any moral be drawn for our Nation from this complete reversal as to the relationships betwixt these two Powers and the Vatican? Undoubtedly.

France when tied to Rome was Britain's inveterate foe—loosed from Rome she is Britain's noble Ally. And equally so—

Germany when free of Rome was Britain's close friend,—tied to Austria and the Pope she became Britain's brutal enemy.

THE LATE W. E. GLADSTONE AS WITNESS.

Mr. Gladstone warned us that Rome would involve the Continent in terrible strife to accomplish her nefarious designs. In his *Vatican Decrees*—which all our statesmen should re-read and study—he says:—

"There is a fixed purpose among the

FRANCE AND GERMANY SINCE 1870.

A CONTRAST.

France.

Law to control Convents, 1901.
Expulsion of Monks and Nuns followed.
Suppression of Clerical Schools, 1904.
Church of Rome Disestablished, 1905.
Population, 36,000,000.
Roman Catholics totalled 30,000,000.

1870.

Population, 39,000,000.
Practising Roman Catholics, 6,000,000.

To-day.

The Roman Catholics are well over a third,
24,000,000 out of 65,000,000.

Germany.

Laws against Jesuits repealed.
Formation of Great Centre (the Roman Catholic) Party in Reichstag.
Then, 6 Roman Catholic newspapers. Now,
330

1870.

There were 616 Protestants to 367 Roman Catholics per thousand.

To-day.

The Roman Catholics are well over a third,
24,000,000 out of 65,000,000.

Germany moves towards Rome.

France moves from Rome.

secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favourable opportunity, the favourite project of re-erecting the terrestrial throne of the Papedom. . . . The existence at this day of the policy, even in bare idea, is itself a portentous evil. I do not hesitate to say that it is an incentive to general disturbance, a premium upon European wars."—*Vatican Decrees*, p. 50. Again he says:—

"I laid stress upon the charge of an intention on the part of Vaticanism to promote the restoration of the Temporal Sovereignty of the Pope on the first favourable opportunity by foreign arms."

—*Rome: Newest Fashions in Religion*, p. 118.

In *Vaticanism* at p. 117 he adds:—

"I warn my countrymen against the velvet paw, and smooth and soft exterior of a system which is dangerous to the foundations of civil order."

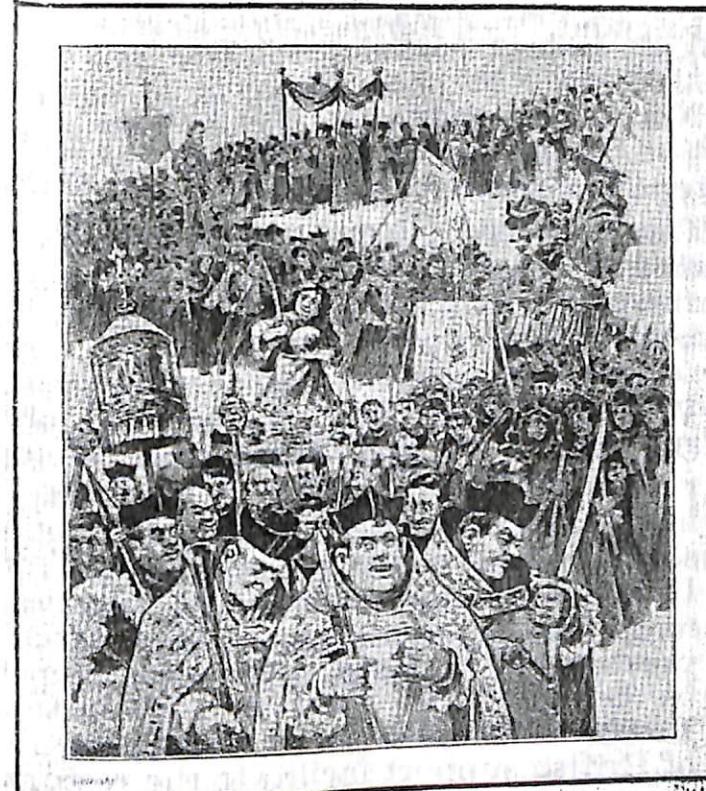
THE CONTINENT WATCHES THE PLOT MATURE.

England, however, slumbered on whilst the Continent watched the plot being hatched. The Spanish journal, *El Motin*, published a cartoon on November 17th, 1910, depicting the triumph of the Pope's claim by a formidable procession of priests with swords and bayonets—the armed force of which Mr. Gladstone had spoken.

A CONTINENTAL CARTOON.

EL MOTÍN

Nº XXX. MADRID, JUNTA 17 DE NOVIEMBRE DE 1910. Núm. 45.



From "El Motin," Madrid, 17th Nov., 1910.

THE POPE RETURNING TO TEMPORAL POWER.

In Spain, as in other Continental States, democracy is up against clericalism as its most deadly foe. Every concession to freedom is won in spite of the active hostility of the Church. During the War the priests and nearly all the clergies preached support of Germany as "the champion of the altar and the throne," and denounced the Allies as "the unholy disseminators of anarchical impiety."

—vide "Times," 12th September, 1916.

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monsignori and the lay officials of the Papal Court are heart and soul with the cause of the Kaiser, and remarkable for their venom against both France and England." — *Fortnightly Review*, May, 1915.

Nor is this spite any new thing. It was active during the South African war and has intensified through the intervening years.

The Times of November 9th, 1899, contained a lengthy message from its "Own Correspondent" from Rome, wherein he wrote :—

" Since the outbreak of the Boer war the Vatican Press, headed by the official *Osservatore Romano*, has given numerous proofs of bitter animosity towards England. . . . In fact, the underlying idea seems to be the expectation that a Franco-Russo-German alliance, by intervening in favour of the Boers, will shatter the prestige of England, now and ever held to be the chief prop and mainstay of Protestantism, and by depriving Italy of British support facilitate the restoration of the temporal power of the Pope. . . . 'The destruction of the temporal power,' says the *Osservatore*, 'was ordained in the interests of England and of Anglicanism.' But it is not yet evening, and the last word history. Grave events are imminent which will show once more that attempts upon the liberty of the Church and of the Pope

never go unpunished, but, sooner or later, are turned into full triumphs for the one and the other."

Such extracts might be multiplied *ad infinitum*. Plainly enough, the Vatican ceased not to foment hatred against us in the hope of a combination of Continental Powers to work our downfall.

From the days of the South African war the Vatican restively bided its time. The official Vatican journal actually " exhorted Catholics to have patience and faith in the God of Armies " ! (*vide Times*, Nov. 9th, 1899.) So Rome was alert for a favourable opportunity to arise when she might be able, whilst posing as a neutral party, to stimulate plans of war. And in 1914 such an hour struck.

Beyond any doubt Rome's hand is darkly stained in the immediate events which led to the outbreak of the European conflagration. If we seek for the match which first lighted the fire we find it in the

SERBIAN-PAPAL CONCORDAT.

Something approaching mystery seems to have surrounded this important document, and the British Press have engaged in a conspiracy of silence concerning it.

The full text is set out in the appendix, but the following are its main provisions :—

Arts. I. and II. made Serbia a Papal Province with a resident Papal Prince.
n 2

Art. V. provided payment of over £6,000 annually to the chief Papal agents and allowed to them pensions.

Art. X. let Roman Catholic priests into all schools, with the State paying for their services.

Art. XI. made provision for a Seminary in Belgrade for training Roman Catholic priests.

Arts. XII.—XIV. established Roman Catholic law as supreme in matrimonial causes.

Art. XVIII. exempted all Roman Catholic priests' houses from taxation.

The document was signed in the Vatican on June 24th, 1914, by Merry Del Val, Cardinal, and Dr. Vesnitch, Plenipotentiaries of the Holy See and of Serbia. Naturally it set Serbia ablaze, for Romanism, although not the State religion, gained the mastery of the country. Thus June 24th must be reckoned as the very first link in the dates of the war.

Then June 28th—four days later—is marked by the murders at Serajevo. The reactionary and strongly clerical Archduke was murdered, being, as was imagined, the cause of the Austrian pro-Papal attempts against Serbia's patriotic hopes.

July 23rd is the date of the Austrian ultimatum to Serbia—an iniquitous document which meant war from its first delivery.

THE POPE'S LOST OPPORTUNITY.

But what concerns us most is the fact that the Vatican never raised a little finger during July, 1914, in the interests of peace. At that moment the Papacy had its golden opportunity and failed. The aged Emperor of Austria could hardly refuse to listen to the Vatican had it spoken, but the failure of the Papacy was doubtless intentional. At least here is the calm verdict of the Italian *Secolo* given in August, 1917, in reviewing the events of those critical days:—

"And if the Pope, who knew even before the world learnt it the horrible beginnings of this new history, had left the torpid cloisters of the Vatican and, trembling with indignation like Hildebrand, had gone to Vienna to stop or cut short the mad folly of Francis Joseph, to-day perhaps we should not be discussing the value of an uncertain proposal of peace. But the Vatican kept silent."

The days following the Serajevo murders were occupied by all friends of peace in seeking to pour oil on the troubled waters. The Vatican cannot be put in such a category. Coming into possession of certain incriminating documents the Paris *Journal* of April 29th, 1919, published a telegram from the Bavarian Minister at the Vatican to his own Government, dated July 26th, 1914, stating that "the Pope approved of energetic action by Austria against Serbia." Contrariwise, no one can question that Sir Edward Grey

did his part as the trusted representative of British policy. Prince Lichnowsky, German Ambassador in London, bears this testimony :—

" I hoped for salvation from an English mediation, because I knew that Sir Edward Grey's influence in Petrograd could be turned to use in favour of peace."

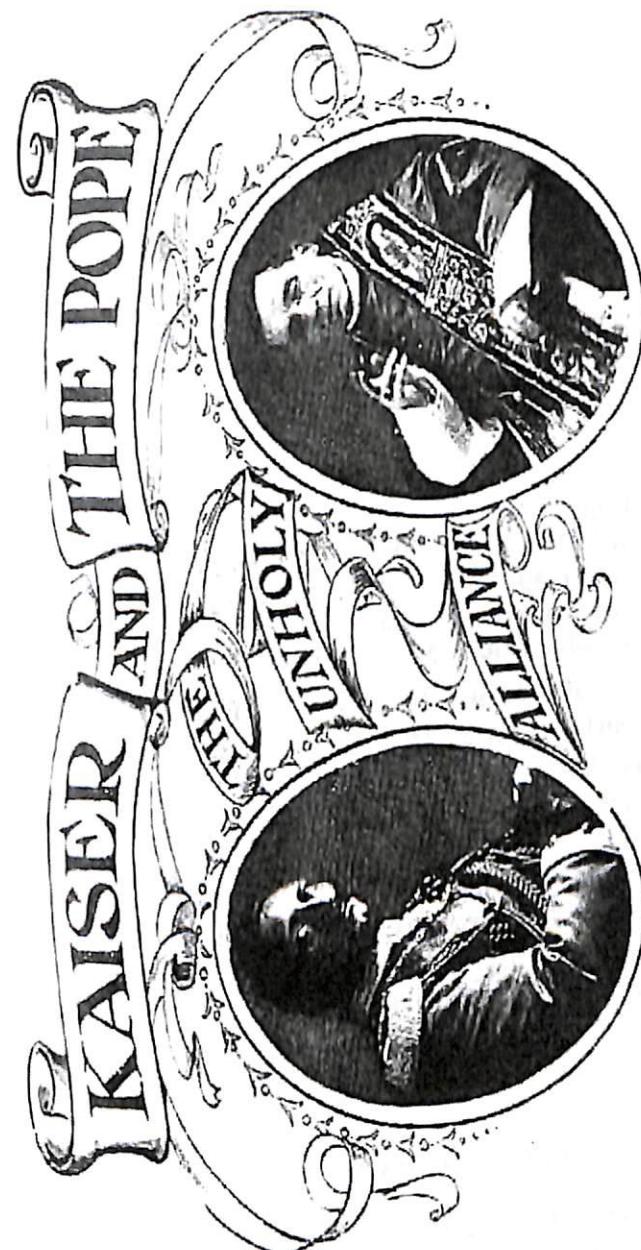
Our hands were clean. Britain never desired war. The Papal hands could not be raised, for they were not clean, and future historians will plainly see it. We again press the question—Why did the Vatican keep silent?

Had the day arrived when Europe might welter in blood for the Pope's holy (!) purpose of a restored Temporal Power?

Rome's terms to Serbia should be carefully studied, for thereby Serbia became entangled in the meshes of political clericalism, and her best patriotic hopes were stultified. The Romanising campaign was all in Austria's interest. Austria later on would have a more congenial morsel to swallow if the "Holy Roman" could but supplant the Greek Orthodox religion.

POPE AND KAISER.

Of course the Papacy was well enough aware that Germany was longing for an excuse to let loose the dogs of war. So the policies of Kaiser and Pope were parallel. Germany wanted war; not less did the Vatican, each for their own ends. As a



Beyond question there has been a natural affinity of interests between the Kaiser and the Pope. The Papacy fears that, left to itself in a democratic Europe, it has a very precarious future, and its fears are justified. The papal system and democracy, as the late Monsignor Hugh Benson realised, cannot permanently co-exist. There can be no revival of the power of the Papacy, but its doom is in Holy Scripture foretold.

To face p. 22.

matter of fact a strong courtship betwixt Pope and Kaiser had been set up, and the two had much in common. They were more than cousins-german. Let us note a striking similarity :—

| POPE. | KAISER. |
|--|---|
| <i>Head of Autocratic Church.</i> | <i>Head of Autocratic State.</i> |
| <i>Preached "end justifies the means."</i> | <i>Practised "end justifies the means."</i> |
| <i>Killing heretics no murder.</i> | <i>Killing non-combatants no murder.</i> |
| <i>Hated Britain.</i> | <i>Hated Britain.</i> |
| <i>Claimed equality with God.</i> | <i>Claimed God as Ally.</i> |

"The Pope will not only advise but command the Catholic leaders in Germany to support Prince Bülow, in order that the Kaiser may be put under valuable obligation to the Vatican."

—"Daily Mail" Berlin Correspondent.
29th January, 1907.

Writing in the Summer of 1918 we declared our conviction that the Pope would do his level best to extricate himself from the German-Vatican alliance once he realised that Germany could not win, and that the Central Powers were impotent to rebuild his earthly throne. We had only a short time to wait, for in August, after the Germans had begun to retrace their steps to the Fatherland, a Roman correspondent of the *Daily Telegraph* wrote a series of articles in that journal under the heading "A New Atmosphere," intimating that the Pope had changed his mind and that he had become the friend of the Allies !

THE POPE'S CONSUMING DESIRE.

The Pope's consuming desire to have an unchallenged place in the sun was akin to that of the fallen Kaiser. His position (as so-

called prisoner of the Vatican) was "in many ways very harmful to the very peace of nations."

The following extract from the Pope's Encyclical given on November 1st, 1914, should in this connection be noted :—

" Sons of the Roman Pontiff rightly demand a guarantee that the Common Father of all should be, and should be seen to be, perfectly free from all human power in the administration of his Apostolic Office. And so, while earnestly desiring that peace should soon be concluded amongst the Nations, it is also our desire that there should be an end to the abnormal position of the Head of the Church, to the very peace of Nations. We hereby renew, and for the same reasons, the many protests Our Predecessors have made against such a state of things, moved hereto, not by human interests, but by the sacredness of Our Office, in order to defend the rights and dignity of the Apostolic See."

But who should guarantee the Pope a new earthly heritage except the military power of Germany? It is now an open secret, as Mr. Bart Kennedy observed in *The Times*, April 24th, 1918, that Berlin had promised the Pope Temporal Power—thus Papal hopes were founded on a German Alliance.

Certain events in Ireland during the war served to make this plain. Mr. de Valera

first stood for Parliament in 1917, and the following extract speaks for itself :—

The Daily Chronicle

July 9th, 1917.

EAST CLARE ELECTION.

" SINK FEINERS PREACH SUPPORT OF GERMANY."

From Our Special Correspondent.

Ennis, July 7th.

" They do not hesitate to preach support of Germany on the ground that, if Germany won, she would restore the temporal power of the Pope."

The Irish saw the Germans aiding their friend the Pope to attain his hopes, and in so doing to deal a smashing blow at England. What more potent appeal could be made to the Irish Romanists? East Clare returned Mr. de Valera on the above ticket.

GERMANY'S PRO-PAPAL ACTS.

Five facts shall suffice in evidence that Germany was engaged to further the Papal cause.

(a) The Kaiser appointed a Roman Catholic Chancellor—Baron von Hertling—in a supreme crisis of the war.

(b) The Premier of Bavaria stated in the Dict :—

" that Germany has pledged itself to assign a portion of Italian territory for

the revival of the Papal State abolished half a century ago."

(c) The *Kölnische Volkszeitung* declared :— "effective measures must be taken to give the Pope more independence than is possible while the Vatican continues to be surrounded by Italian territory."

(d) The Kaiser installed the Jesuits in a Palace in Rome and a German Pole (Ledochowski) became head of the Jesuit order.

(e) The German soldiery who invaded Italy said :—

"We are going to destroy Italy but leave room for the Pope."—Dr. Alex. Robertson, "Churchman's Magazine," May, 1918.

It is small wonder that the Vatican looked upon the Kaiser as its friend, and would watch for opportunity to do him service.

THE VATICAN ANTI-BRITISH.

Certainly the Vatican was anti-British, an attitude which set a cue for its followers everywhere. The *National Review* (March 1917) made this truthful assertion :—

"If we could see behind the scenes we should realise that we have a peculiarly deadly enemy in the present Papacy, as there is no intrigue against British interests with which it has not been associated, either in Ireland, Quebec, the United States, Spain, or Australia."

In *Australia* Archbishop Mannix gave Mr. Hughes every possible opposition and "preached sedition in and out of season." Knowing it to be the reverse of truth this Papist declared that we were only engaged in "a sordid trade war." It is little wonder that Australians urged his prosecution for seditious utterances.

In *Canada* likewise Rome endeavoured to thwart us. Mr. Bourassa, according to Cardinal Begin of Quebec, "a true Catholic journalist," proved himself to be "a dangerous agent of the Kaiser."—*Événement* quoted by *The Times*, April 1st, 1918. This leading Canadian Romanist hoped to see "*The Pope as Peace Arbitrator*," and made such an exhibition of himself that the *Toronto Globe* asked : "Why should he enjoy an immunity not permitted to any other person in the British Empire?" One Canadian statesman declared : "We have to fear not a French Quebec, but a Papal." Indeed, the *bête noire* of Canadian Dominion politics is the claim of clericalism. One clerical leader has daringly said that "the French-Canadian race is God's chosen people to save North America and to restore its population to the bosom of the Church of Rome."

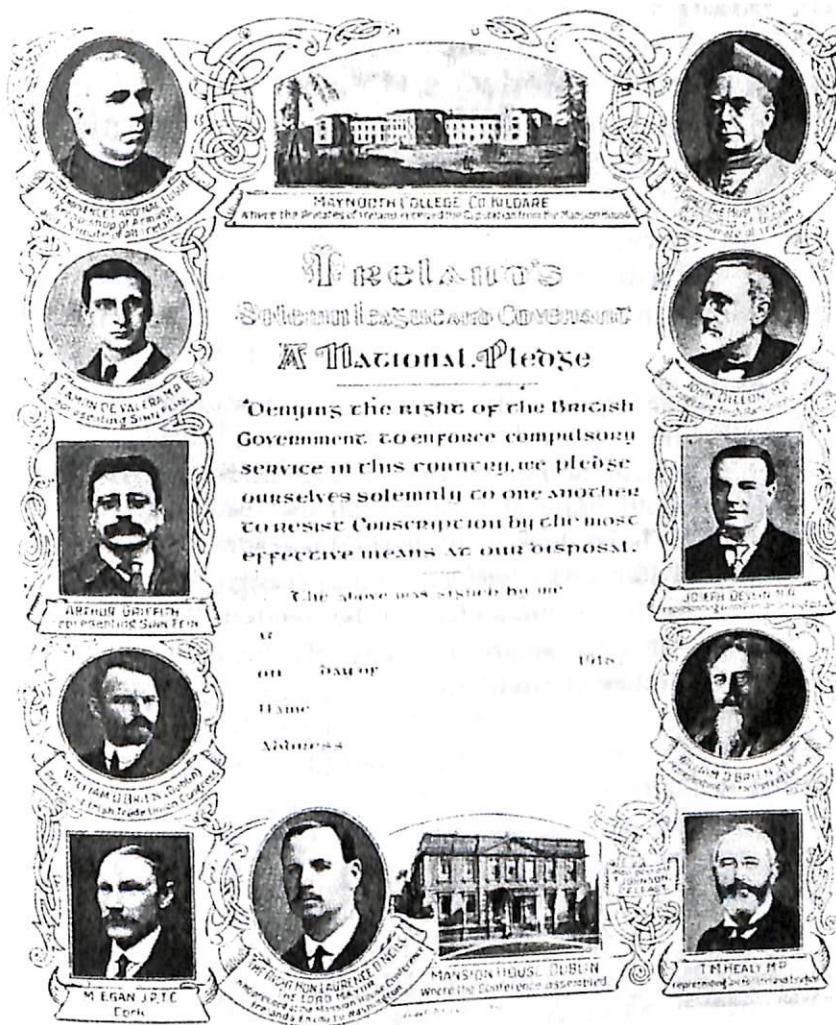
In *Ireland* during the very height of the War, the whole Romish hierarchy led a revolt against the British Government the moment it attempted to bring Irishmen into line with the rest of the Empire for war service. The Sinn Fein leaders called a

gathering in the Mansion House, Dublin, to hurl defiance at the Government, but the politicians dared not take a single step until they had received the official support of the Church. Accordingly they motored to Maynooth and the whole body of Romish Ecclesiastics joined hands with Sinn Fein. A pledge to resist conscription was sent out to the public endorsed by all the Roman Bishops in Ireland. To initiate the signing of the pledge the hierarchy ordered a public Mass. Naturally enough the Roman Catholic priests strengthened the spirit of defiance by advising their flocks—as Lord Curzon put it—"under penalties of eternal damnation to resist conscription to the uttermost." Some of the statements made by the rebel priests will be found on pages 58 and 59. The Sinn Fein pledge itself fastens responsibility on to the shoulders of the Romish hierarchy. Their names appear on the back of the pledge as endorsement; whilst the photographs of Cardinal Logue and Archbishop Walsh receive first place of honour. Actually the aid of the Holy Mother of God was invoked for the prosperity of a movement intended to defeat the military purposes of the Allies, and the campaign was financed by collections at the doors of the Roman Catholic churches!

POPE'S IMPARTIALITY—A MYTH.
Notwithstanding all this, the Pope trumpeted abroad his "impartiality," but his

THE SINK FEIN PLEDGE.

(Photographic Reproduction.)



The Sinn Fein Anti-Conscription Movement was launched from the Mansion House, Dublin, on 18th April, 1918, after the political leaders had journeyed to Maynooth to consult the assembled Hierarchy. It will be noted that Cardinal Logue and Archbishop Walsh received the highest place on the Rebel Pledge.

protests were overdone. His declared impartiality became the jumping-off place for his famous Peace Note of August, 1917, which, however, the whole Allied Press declared was "stamped plain and large with the marks of German inspiration." The leading French Journal told the Pope:—

"When one desires to pose as an arbitrator of peace in the world, one's first duty is to decide between the good and the bad."—*Temps.*

Under examination the Papal plea of impartiality cannot hold water for a moment. When Germany perpetrated her most diabolical infamies the Pope stood in such a compromising position that he was absolutely tongue-tied. Witness his silence over:—

The sinking of the "Lusitania."
The air-war on non-combatants.
And the rape of Belgium.

Whilst on these matters the Pope remained criminally silent, six months after the sinking of the "Lusitania," on November 22nd, 1915, he found his tongue when the Protestants opened a church in Rome. Here are his violent words:—

"People would hasten to protect a brother attacked by *brigands from the woods*, but their brothers in Rome were exposed to attacks from robbers worse than those who came from the woods, for faith was more precious than any material possession. What do these emissaries of Satan do who in the midst of the Holy

The Romish Hierarchy both endorsed and assumed leadership of the anti-British action of the Sinn Feiners. A public Mass of Intercession was ordered to be followed by gatherings for subscribing the pledge. The Rosary was further commanded to be recited "in order to secure the aid of the Holy Mother of God."

City raise temples where God is denied true worship, who erect pestilential cathedrals to spread errors among the people?" The wickedness of the Huns could be condoned, but a Protestant church in Rome raised the Pope's temper to fever heat!

THE GERLACH CASE.

The innocence of the Papal Court is further impeached by the revelations in the Gerlach case—a black study, indeed! Gerlach was the Pope's private chamberlain, Papal Master of the Robes, in fact, the Pope's "intimate counsellor," yet—Monsignor Gerlach was cleverly tracked down by the Italian Secret Service as a super-German spy! His activities consisted of most diabolical plots, including connection with the destruction of two Italian battleships, one in September, 1915, and the other in August, 1916, wherein hundreds of sailors lost their lives.

It is useless to plead the Pope's innocence of the character of his confidant, for Dr. Dillon, in the *Fortnightly Review* for July, 1915, wrote:—

"Gerlach is one of the most promising associates and dangerous mentors that any Sovereign ever admitted to his privacy."

This was two years before the Italian Court sat in judgment upon him and sentenced him to penal servitude for life. Even in December, 1916, the Pope sent

Gerlach to France as the bearer of three Cardinals' hats for French Bishops, and, moreover, when other members of the Pope's entourage were admonished to leave Italy as subjects of belligerent enemies, the Pope covered Gerlach with his protecting wing.

ROME—THE STORM CENTRE.

So the Vatican has once more proved itself to be a storm centre.

The testimony borne by Dr. Andrew Dickson White of the views of a leading Roman Catholic diplomat at the 1899 Hague Conference is much to the point. The Pope had made frantic endeavours to gain a seat at the Conference, and at the closing meeting a letter from the Pope was read asserting that he was the world's peace-maker. This Roman Catholic statesman—whose name is not divulged—made the following striking statement to Dr. White, who sat at the Conference as President of the American Delegation:—

"The Vatican has always been, and is to-day, a storm-centre. The Pope and his advisers have never hesitated to urge on war, no matter how bloody, when the slightest of their ordinary worldly purposes could be served by it. The great religious wars of Europe were entirely stirred up and egged on by them; and, as everybody knows, the Pope did everything to prevent the signing of the treaty of Münster, which put an end to the dreadful Thirty Years'

War, even going so far as to declare the oaths taken by the plenipotentiaries at the Congress of no effect. All through the Middle Ages and at the Renaissance period the Popes kept Italy in turmoil and bloodshed for their own family and territorial advantages, and they kept all Europe in turmoil for two centuries after the Reformation—in fact, just as long as they could—in the wars of religion. They did everything they could to stir up the war between Austria and Prussia in 1866, thinking that Austria, a Catholic Power, was sure to win; and then everything possible to stir up the war of France against Prussia in 1870, in order to accomplish the same purpose of checking German Protestantism; and now they are doing all they can to arouse hatred, even to deluge Italy in blood, *in the vain attempt to recover the Temporal Power, though they must know that they could not hold it for any length of time, even if they should obtain it.* Their whole policy is based on stirring up hatred and promoting conflicts from which they hope to draw worldly advantage. In view of all this, one stands amazed at the cool statements of the Vatican letter."—*Autobiography of Dr. White*, Vol. 2, pp. 349–351.

This is well and truly said. The Pope's policy has been indeed a never-ceasing attempt to keep the nations in turmoil. Clearly enough, recent Vatican policy has been shaped to break up Italian unity, to crush Britain, and to punish France, because

each have refused to be subservient to Papal plans.

One thing is clear: Freedom has come to each of us in turn after a veritable struggle with Papal claims.

POPE *versus* FRANCE.

France, formerly "Butcher and Banker to the Pope," is no longer proud of such a title. Her eyes were opened widely by the Dreyfus case discoveries and the abuses, both moral and political, which marked the so-called religious houses. These things gave birth to the altogether equitable Associations Law, and Papal wrath accordingly resulted. Let us note the threats of the Pope made from six to ten years before war broke out. They are terribly significant.

THE POPE TO FRENCH PILGRIMS.

September 8th, 1904.

"France knows that she owes her pre-ponderance in the world to the Catholic Church and that the sequel to her apostasy would be her downfall."

POPE'S ENCYCLICAL *re* FRANCE.

March 27th, 1905.

"It will not be long before we are face to face with a catastrophe! We bitterly regret the fate of the French people!"

INTERVIEW WITH THE POPE.

Daily Express, February 21st, 1906.

"Wait! I myself choose to wait. When we are able to ascertain the exact plans of our adversaries we will in turn disclose ours. We are ready. They would have the humble Vicar of the Lord Jesus Christ abstain from waiting before uttering the irrevocable words, which he will have to utter. It will all be done little by little. But I promise you it will be done."

The Pope knew he had a rod in pickle for France, but few cared to think that it was to assume the shape of a great and dreadful war. In view of the result of the war the Papacy must be biting its nails that France has not been appropriately punished. Since the close of the war certain French clericals have pleaded for a resumption of diplomatic relationships with the Pope, but the French Foreign Minister has definitely and officially stated in the Chamber that "the French Government have no thought of resuming relations with the Vatican."

POPE versus BRITAIN.

Again, Rome's desire to crush Britain as a leading world Power has dominated her ambitions for many years. The Rt. Hon. Lord Robert Montagu, Privy Councillor and ex-Romanist, said :—

"It is the aim of the Papacy to weaken

and to humble England; to dismember the Empire; to render her the prey to her enemies in a great Continental War."

—*Recent Events*. Published 1886.

Cardinal Manning, as far back as 1859, made this utterance :—

"I shall not say too much if I say that we have to subjugate and subdue, to conquer and to rule an Imperial race, we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which Nations and Kingdoms have found invincible and inflexible." —*Tablet*, August 6th, 1859.

Mr. Richard Bagot, another Roman Catholic witness, though happily swayed by strong patriotism and one not fearful of Vatican scowls, said at the time of the South African war in an article contributed to the *National Review* :—

"The Vatican is working, as it ever has worked and ever will, for the humiliation of England."

Thus in both the political and ecclesiastical spheres Rome's energies have been bent to the de-Protestantising and re-Catholicising of the British nation and to our humiliation before the world.

POPE versus ITALY.

Italian publicists, too, have never ceased to mark the Papacy as their country's greatest obstacle to progress, e.g. :—

"The Pope continues to fight fiercely to recover the Temporal Power."—Ruggero Boughi, in *Nuova Antologia*, January, 1894.

"To-day the Pope conspires; tomorrow, as King, he would openly treat with our enemies to the detriment of our national unity."—Hon. Francesco Crispi, in the *New Review*, May, 1892.

"The strong arm of the law checks the villainy of the priests."—Hon. Giuseppe Tanardetti, ex-Premier of Italy.

"You are right, Madam, the Papacy is the most horrible plague that my poor country is afflicted with. Eighteen centuries of falsehood, persecution, and burning at the stake, in complicity with all the tyrants of Italy, rendered the plague intolerable."—Garibaldi, to the Countess d'Ora d'Istria, July, 1876.

CONVENT SPYING.

Rome has proved afresh during the course of the Great War how utterly unscrupulous she is in her methods.

Convents have been utilised to harbour wireless installations, and priests have been active in the furtherance of numberless pro-German schemes. Chevalier Marconi had his suspicions aroused in the opening months of the war, and in September, 1914, he made a personal discovery of:—

"A high-power wireless station installed secretly in the interior of the headquarters

of a very influential religious order, situate in the very heart of Rome."

The Italian Government raided the premises and seized the apparatus, which was proved to be strong enough to transmit and receive radiograms from the principal long distance stations in the world.

The *Daily Chronicle*, September 8th, 1914, in reporting Marconi's discovery, added that their correspondent telegraphed that there was a wealth of detailed evidence revealing the amazing extent to which the Austrian clergy were operating in smuggling and distributing firearms for the use of secret hirelings in Italy.

A later piece of evidence from Italy was given in *The Times* of May 31st, 1915, from their Milan correspondent, and reads:—

"The *Secolo* reports the discovery of a telegraphic apparatus under the high altar in Caporetto Parish Church, communicating with the enemy. The Curate, whose suspicious conduct led to the discovery, was taken to Udine for Court-martial."

Again the same kind of espionage was reported from Spain, of which the following extract from *The Times* of February 12th, 1917, is evidence:—

"The Jesuits of Gijon possess a wireless station which is working in complete liberty. An official of the Telegraphs who attempted to take control of it was transferred to another post on the demand of Father Bilbao." Lord Northcliffe, in his book "At the

War," records a conversation he had with Marconi :—

" I asked Commendatore Marconi if it were possible that the Germans had a secret wireless in our midst. He replied that it would be quite possible for them to have wireless apparatus, that it would be very difficult to detect, and that he himself would be able to erect a wireless in England that our authorities would have great trouble in detecting " (p. 267).

How far our own convents and monasteries have been utilised for the same purposes it is impossible to say. At least attempts were made, for one priest was sent to prison, being caught in an endeavour to smuggle a telegraph code into the country. We take the following paragraph from *The Times* on the 9th of November, 1917 :—

" At the Liverpool Police Court yesterday the Rev. Father Michael Daly, 29, a Roman Catholic priest, was sent to gaol for one month in the second division on each of three charges—(1) having in his possession a code capable of communicating Naval and Military information ; (2) having in his possession for conveyance to the United Kingdom two letters ; and (3) making a false declaration to an alien officer."

GERMAN MONKS IN DEVON !
Perhaps one of the most astounding pieces of ineptitude on the part of the Government



Buckfast Abbey, Devonshire—The Home of German Monks who were never interned!
To face p. 38.

The conventional system forms a state within a state. There is not a Roman Catholic country to-day where monastic institutions are not restricted by law, and where their accumulations of wealth have not been forfeited at some time or other for public purposes. Great Britain refuses to see the danger.

was their failure to deal with the German monks residing at Buckfast Abbey in Devon. The local bench of Magistrates, as well as the District Council, appealed for their internment, yet the German monks were allowed to remain at large. The Chief Constable of Devon said : "The difficulty of interning the monks was due to some agreement between foreign nations."—*Exeter Gazette*, February 28th, 1917.

The failure to deal drastically with this evil was the more inexplicable in that the possibility of the use of convents and monasteries for illicit signalling became obvious. In the official Government statement as to the Sinn Fein-German plots in Ireland, which was issued on May 24th, 1918, we find the following sentence :—

"In a message from Bernstorff to Berlin the Germans were assured that there were numerous private wireless receiving stations in Ireland."

Where could such wireless stations be set up except behind the high walls of monastic institutions ? As a necessary war measure convents and monasteries around the British coast should have been suppressed. Whilst no action was taken during the War to remove alien monks, yet two months after the signing of the Armistice the Home Office ordered Austrian and German monks back to their own countries from the monastery at Erdington, near Birmingham. The time is overdue when all so-called religious

houses should be thrown open to full Government inspection.

THE BRITISH FOREIGN OFFICE.

The British public may not be generally aware that the Foreign Office has come under the sway of a number of highly placed permanent Roman Catholic officials.

When Mr. Balfour took up office as Foreign Minister he appointed the Hon. James Eric Drummond, C.B., as his private secretary; Mr. Cecil Dormer as his assistant private secretary; and Mr. Ian Zachary Malcolm, M.P., his Parliamentary private secretary. The first two are staunch Roman Catholics, whilst Mr. Ian Malcolm is a most advanced Ritualist. Previously, Sir Wm. Tyrrell, a strong Papist, had been "the uncrowned king of the Foreign Office," but for some reason or other after engineering the opening of the diplomatic Mission to the Pope, he had been shunted in the autumn of 1915. When, however, Germany was crumbling in the early days of October, 1918, Sir Wm. Tyrrell was made Assistant Under-Secretary of State for Foreign Affairs. His return to the Foreign Office immensely increased the Roman epidemic in that Department, and also brought back one stated by Prince Lichnowsky to be possessed of Germanophil leanings. He is now going to Washington with Earl Grey, and is to be his chief on the diplomatic staff there. More astounding still is the appointment of

Sir Eric Drummond as first Secretary-General of the League of Nations. This reign of Clericalism in our Foreign Office and amongst the Consular Service is serious indeed.

In the autumn of 1916 a visit was paid to Britain by a distinguished Spanish nobleman, Count McLgar, who is described as "a fervent Catholic and a devoted Legitimist." The following extract is from the account which he wrote of his visit:—

"The most profound impression I brought away from this first contact with official English life was an utter amazement at the remarkable number of Catholics I encountered holding the highest positions in the administration of the State. When I was introduced to the War Office in London the general and the two staff officers who received me were members of my own communion. At the Savoy Hotel banquet, with which I was honoured by Sir Maurice de Bunsen, who for so many years was English Ambassador at Madrid, three-fourths of the guests—all eminent men in the army or in the political world—were Catholics, too. At other public offices, and especially at the Foreign Office, the proportion was even greater."

Little wonder is it that the *National Review* for February, 1918, stated "the Vatican is working hard through various Departments in London in which Vaticanists have been planted." We are convinced that

nothing but this atmosphere in our Foreign Office made it possible for the Government to despatch an Envoy to the Pope.

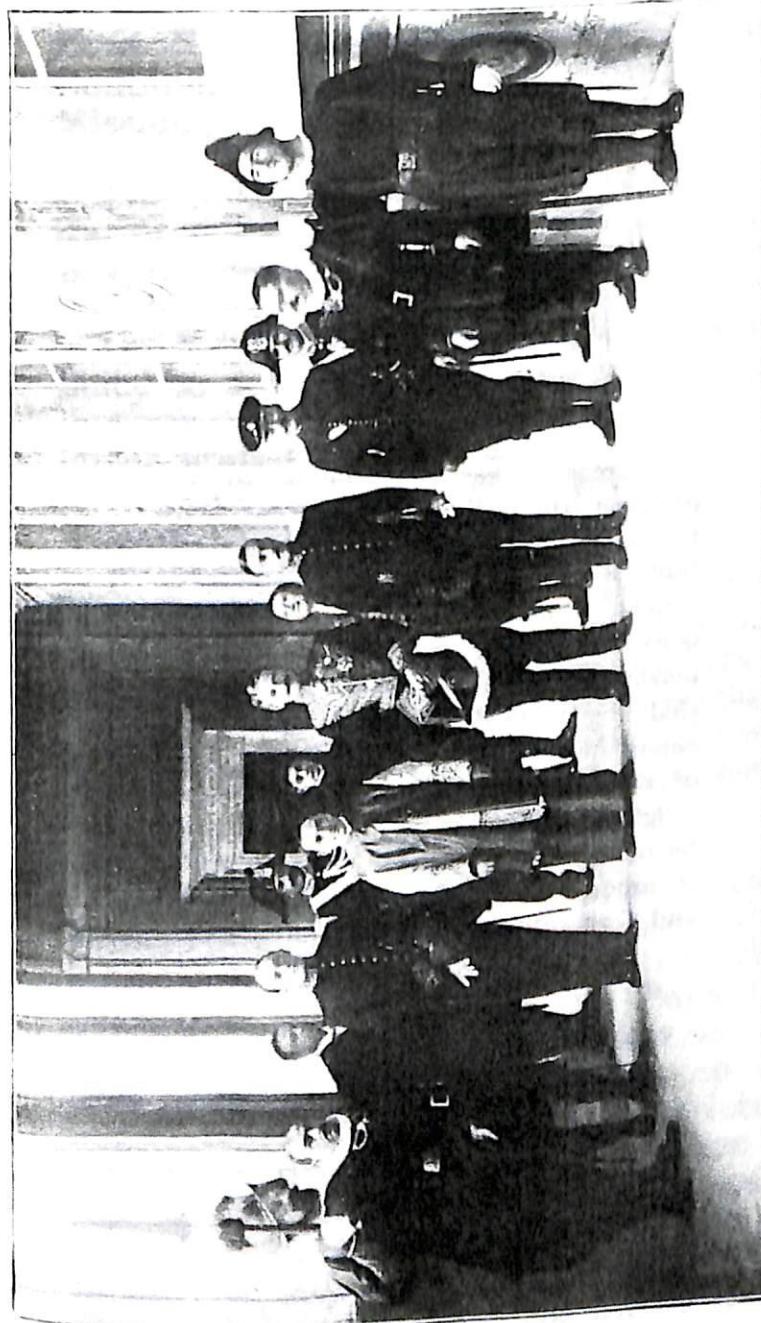
THE ENVOY TO THE POPE.

Notwithstanding all the lessons of past history and in the face of the plain provision of the Constitution excluding our Crown from holding "any communion with the See or Church of Rome," the Government sent Sir Henry Howard as a British Envoy to the Vatican in December, 1914.

Neither Parliament nor people were consulted, and the newspaper offices received intimation that they were not to discuss the appointment. A number of protests were, however, immediately made, and they have grown in volume and intensity month by month.

The United Protestant Societies have sent many representations to the Government, and every English county has had its county-town meeting demanding the withdrawal of the Envoy.

When Sir Henry Howard retired on the ground of his health, the Government, instead of cancelling the Mission, sent Count de Salis to the Pope. Count John Eugene de Salis is the eldest son of the seventh Count de Salis by the Countess Helene Marie de Riquet, who in turn was the daughter of Prince Eugene de Caraman Chimay. Count de Salis is a Count of the Holy Roman Empire and an hereditary Papal knight!



British Envoy to the Pope—Count de Salis in the Vatican.

To face p. 42.

Lord Robert Cecil stated in the House of Commons on April 16th, 1918, that the Mission is costing the country £4,500 per annum.

The futility of the Mission is stamped on its face. How can any Roman Catholic possibly correct, restrain, or curb the actions and leanings of the head of his own faith?

On May 25th, 1918, *The Times* gave publicity to a letter from Florence dealing with our propaganda blundering in Italy. The letter stated that:—

"Our Italian friends, with their usual keen intellects, suspect and distrust our propaganda, for they say they cannot understand why a great Protestant Power like Great Britain should have selected a Roman Catholic with ultramontane leanings as the head of British propaganda in Italy. The fact that many of the local officials are 'clericali' also depressed and discouraged them."

The presence of this Mission has been turned to good account by Roman Catholic propagandists. It has been made the excuse for arranging a visit from the Prince of Wales to the Pope, for the Pope to ask our Sovereign to despatch to other Sovereigns and States, with whom he has no official connections, his so-called Peace Note, and also for a request that our Air Force would restrain from bombing Cologne on Corpus Christi Day, 1918. The impudence of the latter request was demonstrated by the Pope's failure even to ask the Germans to

BILL OF RIGHTS.

Clause 9.

"Whereas it has been found by experience that it is inconsistent with the safety and welfare of this Protestant Kingdom to be governed by a Popish Prince, or by any King or Queen marrying a Papist . . . every person and persons that is, are, or shall be reconciled to, or shall hold communion with, the See or Church of Rome, or shall profess the Popish religion, or shall marry a Papist, shall be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this Realm."

restrain from their usual barbarities at the same hour. It is now also made clear that our Envoy at the Vatican brought about an exceedingly embarrassing situation between France and ourselves, so much so that in September, 1917, M. Ribot, then French Foreign Minister, telegraphed to our Foreign Office "not to engage in indirect conversation with the Vatican." The whole force of British Protestantism cries out, "WITHDRAW THE ENVOY!"

THE POPE AND PEACE.

One result of the mistaken British policy in sending an Envoy to the Vatican was to feed Papal ambition to gain a place for the Pope at the Peace Conference. A seat for the Pope would have been (in the eyes of the Roman Curia) an acknowledgment by the nations that the Pope was their common benevolent Father, and the Roman Catholic Press was not slow to urge such a claim. Italy, however, took time by the forelock and secured a pledge from both France and England that they would support the opposition of Italy to the admission of any diplomatic step on the part of the representatives of the Holy See tending to the conclusion of peace and to the solution of questions regarding the war.

America, too, sided with Italy, and in order to allay Italian fears "a personage of great diplomatic experience in America" published a declaration in a leading Rome

journal that "Washington just as much as Rome, London, or Paris, is determined that only the belligerents shall take part in the Peace Conference" (*vide The Times*, August 27th, 1918). In this way the plainest notice was given to the Pope that his meddling singers were not wanted.

Nor was it merely interested self-defence which animated Italy on this matter. Truly, she has to be on constant guard against Vatican intrigue, but Italy was rather placing her unique experience of the tortuous ways of Vaticanism at the disposal of the Allied Nations, of whom she had been a worthy and straightforward partner. It is a heartening experience to turn to the files of the Italian Press, and see how all the leading newspapers, with the exception of the Vatican journals, diagnosed with the keenest insight the Pope's Peace Note of August, 1917. "A new life-preserver thrown out to the Central Empires" was the apt description of one of her most popular journals. Italy knows the Vatican intimately, and "familiarity breeds contempt."

France equally agreed that the fruits of victory must not be placed in jeopardy by any Papal conspiracy. French statesmen showed alertness in intimating to the Republic of China that the acceptance by them of a Papal Nuncio, who was notoriously pro-German, would be looked upon as an unfriendly act towards the Allies. China took the hint, and returned answer to the Pope that his representative could not be received.

The Vatican endeavoured to turn the edge of this affront, and went so far as to suggest the possibility of sending a French prelate to China. France was not to be bought, and China then gave full assurance to the Allies that no Papal Nuncio would be received during the war.

So it came to pass that the Pope had no seat at the Peace Table, but it was Italy that blocked the door.

PRESIDENT WILSON AND THE POPE.

The determination to ward off the Pope is justified by a review of his *pourparlers* during the war. They have consistently lacked any clear evidence of discrimination between principles of righteousness and mere political expediency. The Peace Note of 1917 which came from the Vatican revealed this clearly enough.

The belligerents were placed indiscriminately in the same category, and the continuation of the war was described as a "useless slaughter." Much to the chagrin of Cardinal Bourne, the British Government returned no answer to the Pope, but have subsequently identified themselves with the pointed reply of President Wilson, who turns round upon the Pope and says:—

"The object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment controlled by an irresponsible Government, which having

secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action and honour; which chose its own time for the war; delivered its blow fiercely and suddenly; stopped at no barrier either of law or of mercy; swept a whole continent within the tide of blood, not the blood of soldiers only, but the blood of innocent women and children also, and of the helpless poor; and now stands balked, but not defeated, the enemy of four-fifths of the world. This power is not the German people. It is the ruthless master of the German people. It is no business of ours how that great people came under its control or submitted to its temporary zest, to the domination of its purpose, but it is our business to see to it that the history of the rest of the world is no longer left to its handling. To deal with such a power by way of peace upon the plan proposed by His Holiness the Pope would, so far as we can see, involve a recuperation of the strength and renewal of the policy."

Here was a sermon indeed! We can imagine the flutter it must have caused in the Vatican dovecote!

VATICAN'S PRO-GERMAN SERVICES.

Could the Pope have served the Germans

he undoubtedly would. A writer in the *Contemporary Review* (October, 1917) made caustic comment, that "the Vatican has become the hatching-place of the most sinister German plots." Reference has already been made to the case of the Pope's personal attendant, Mgr. Gerlach, but another way in which the Vatican did service for Germany was to secure the appointment of the German nominee to the Roman Catholic bishopric of Cork (Ireland). Again, Italy is convinced that all the Vatican forces worked at top pressure to undermine the fervour and loyalty of the Italian armies. The *Daily Mail*, October 31st, 1917, published a message stating:—

"for weeks past the Austrians have been inundating the Italian lines with bombs filled with leaflets. Immense numbers of pamphlets and all kinds of literature were dropped from aeroplanes, and great quantities of pictures pretending to show that Italy was under the thumb of Great Britain and France were distributed broadcast."

Commissioner Oliphant, of the Salvation Army, made a statement in the *Daily Mail* on the same date, in which he says:— "that he was greatly struck by the half-heartedness among some of the weaker Catholics who have come under the influence of pro-German peace propaganda. Many, unable to judge real issues at stake, do not wish Italy to win, nor Austria, the Apostolic Power, to lose; their wills being

thus fatally paralysed by halting between faithfulness to the new Italy and their ideals of a Papal peace."

The Austrian pictures and leaflets played naturally upon the religious feelings of the Roman Catholic soldiery, and the priests, so far from checking, furthered the attempt to sow discord. One thing cannot be denied; the entire clerical Press dotted the i's and crossed the t's of the Pope's 1917 "cry for peace." A fierce controversy ensued. The Papal organs alone supported the Peace Note, whilst the patriotic Press was stung to the quick by the Papal phrase, "useless slaughter." Here is a typical sample:—

"If the word 'useless' is written over the tombs of those who gave themselves for a more just, a more civilised, a more human to-morrow for their country and for all free countries, the dead will shudder in their graves. Nothing in all the world was ever more sacredly useful." —*Corriere della Sera*, August 17th, 1917.

The Times "History of the War" points out "that the unhappy phrase went out with all the authority of the Head of the Catholic Church, and the rest of the Note may be said to have led up to that phrase." The Pope's message went forth on the eve of important military movements, and it is universally admitted that "for a moment parts of the Army were shaken," and as *The Times* History put it, the Pope "became, in fact, the unwitting instrument of German manœuvres." Many will question whether

the adjective is not altogether too generous in view of the sum of facts detailed in these pages. And assuredly by looking back a few years in German history we find that her whole Military policy has been in the power of Rome. Bismarck found that the Papacy could be bought and sold quite readily, and experienced no difficulty in playing off his anti-clerical legislation for his blood-and-iron programme. On January 3rd, 1887, Cardinal Jacobini ordered "the Centre" to vote for the Septennate, which became the foundation for modern German Militarism. Windthorst, the Centre leader, refused to follow the Cardinal's mandate on January 14th of that year, but the Cardinal gave a second warning, and the Bishops were ordered to throw themselves into the fray on the Government side. The Septennate law was then quickly passed. Twenty years later the story is re-told, when "the Centre" was obdurate with regard to funds for the prosecution of a German war in South Africa, but they were forced to give way under Vatican pressure. (In this connection should be read the extract on the back of the plate facing page 22.)

PAPAL DREAM OF WORLD DOMINATION.

All this intermeddling with the political and military circumstances of the various nations for long years before the outbreak of the War, as well as during its continuance,

arises from the Vatican hope that the Pope may once again dominate world affairs. The one step which the Curia imagines will bring this within the range of possibility, is the restoration of the Temporal Power. Romish Ecclesiastics in all the Nations shouted in chorus immediately the Armistice was signed. The Pope, they said, must have a position as an independent Sovereign, and no terms of peace between the Nations could be satisfactory without his approval. The Roman Catholic Bishop of St. Andrews, (Scotland, Dr. Graham) is reported in the *Scotsman* of November 20th, 1918, as saying :—

"The provision for future European States, to which they were all looking forward, would be insecure and unstable so long as the sacred rights of the Holy See were violated, and the Vicar of Christ, representative of the King of Peace, was excluded from the Peace Council Chamber."

The Bishop of Verdun, France, gave in the *Catholic Times* on December 21st, 1918, a picture of what the Papists desire :—

"Could not Italy and all the powers be induced to agree that a portion of territory should be given to the Pope, who would hold there an absolute principality. In my opinion this territory should include the Vatican, St. Peter's Basilica and Square, with all the dependencies, and a tongue of land projecting from there to the city of Ostia, which, with its port, would belong to the Holy See. Thus the

Pope would have a way of access to the sea and a little fleet, which would enable him to leave Rome without resorting to strange modes of departure, and he would be able to sail all the seas and to land on any coast."

But once again, Dr. Hallinan, Bishop of Limerick, said :—

"The reign of might over right was crowned and consecrated on the 20th September, 1870. That act of apostasy of so-called civilised governments has had more to do with the world war than any other cause. There will not be and cannot be any permanent peace in the world until that wrong inflicted on the Holy See is righted and the independence of the Pope is secured in such a way as will be approved of by the Vicar of Christ himself."

Thus we have a confession that the German plot, by means of which the Kaiser should have the World at his feet was intermixed with a Papal plot for the Pope to regain a dreaded domination. It should surely be kept in mind, that when the present Pope was crowned, the words addressed to him as the Tiara was placed on his head were :—

"Receive the tiara adorned with three crowns, and know that thou art Father of Kings and Princes; RULER OF THE WORLD; and Vicar of Jesus Christ." What is pan-Germanism in comparison to pan-Romanism? A wide-awake world

cannot tolerate a revived Papacy. But why does Britain foster Papal hopes by recognition of the Papal Court? It is time for British citizens to resist Rome at all costs.

A WARNING NOTE.

So too whilst we may pride ourselves upon our past struggles for faith and freedom, every patriotic citizen should bring himself to realise that the vaunted Protestantism of the Nation is being daily attacked, not so much by plots of gun-powder, fire, and sword, but by the more subtle method of gaining footing for Romish doctrine and ritual within the National Church.

The mask under which the movement in its first stages worked has been thrown aside. During the time of war the Romanising party traded upon the sentiments of the people by a vigorous advocacy of prayers for the dead, and by the erection, even in the public streets, of crosses, crucifixes, and images under the specious title of "war shrines." The latter movement has been supported by an unthinking Press, and in the earlier months of the war certain images which stood isolated in shell-shattered districts in France were inferentially claimed to be under some special form of divine protection. Bits of plaster formed into shape of human creatures were thus venerated in complete defiance of God's second Commandment. All this has proved to be an excuse to set up these images in Ritualistic centres in

England. The seeds of superstition are easy enough to sow; the weeds arising therefrom are difficult to uproot.

Idolatry and superstition ever march hand in hand, and it is for British Protestants to withstand the onward sweep of any Romanising campaign whether it threatens them in the domain of religion or of politics.

THE CONFLICT OF IDEALS.

It would be well if every thoughtful man would set down on a sheet of paper the ideals for which free nations stand. Let us start the list:—

Freedom of Conscience.

Freedom of Speech.

Freedom of the Press.

Freedom of Worship.

Does Rome stand for these very first principles? On the other hand, has not human progress had to fight her at every turn to secure them? Well, therefore, does Adam Smith, the great political economist, declare that the Church of Rome is:—

"The most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind."—*Wealth of Nations*, Vol. III. Rome and Germany have stood equally for autocracy and despotism, whilst the Allies have been linked together for democracy and freedom. With the ideals of Rome and Germany dominant, freedom could but die. The German menace and the Papal menace



Column on Site of Bastille, Paris.

To face p. 54.

"The English Bible is the first of national treasures. . . . It came like a broad light in the darkness."

—His Majesty at Buckingham Palace,
March 21st, 1911.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

—St. Paul to the Galatians.

have revealed themselves as dangerous to the world's peace. Each has had "Force" as a watchword, each falsely claiming a "divine right" which works to the subjugation of mankind. Judgment against Germany has been given, and judgment against Rome cannot be long delayed.

All the lessons of British history go to show that Protestantism and liberty are dovetailed together, and, should we surrender our Protestantism, right speedily should we have to write an epitaph for our liberties.

A LIGHTED TORCH AND A BROKEN CHAIN.

On the site of the old Bastille in Paris a tall column rises skyward, with its summit crowned by a bronze statue of Liberty. Standing at its base, we read the thrilling inscription; "Here Tyranny Died." Then, looking upward, we see how the figure holds aloft in its right hand a lighted torch, whilst the left grasps a broken chain. Such a figure preaches not to Paris alone.

Our fathers broke the heavy chain of Rome which bound our land in cruel fetters, and it is for us to hold them broken, and to defy any tyrant again to mend the links. We, too, have a lighted torch—even the Bible—the Word of the Lord—whose entrance at all times giveth light. May all dark clouds break before its shining, and may the British people long remain "The people of one book, and that book—

THE BIBLE."

PRETEXTS FOR MISSION TO THE POPE.

The following is the Parliamentary Paper [Cd. 7736]:

Foreign Office, December 10th, 1914.

Sir.—The King has been graciously pleased to appoint you Special Envoy to his Holiness Pope Benedict XV. for the purpose of congratulating his Holiness on his election to the Papacy, and at the same time of laying before him the motives which compelled His Majesty's Government, after exhausting every effort in their power to preserve the peace of Europe, to intervene in the present war, and of informing him of their attitude towards the various questions that arise therefrom.

Since the beginning of the war, His Majesty's Government have done all in their power through His Majesty's representatives abroad to remove any misconceptions and misunderstandings from the minds of the Governments of neutral countries as to the course of events which led up to the outbreak of hostilities, and to present, by the circulation of diplomatic documents, the case of the Allied Powers to the unbiased judgment of public opinion in these countries. Such a procedure was not possible in the case of the high authorities of the Roman Catholic Church, owing to the want of a representative of His Majesty at the Vatican.

You will, therefore, in presenting your letters of credence to his Holiness and offering him the cordial congratulations of His Majesty the King on the occasion of his election, intimate to him that His Majesty's Government are anxious to put themselves into direct communication with him for the purpose of demonstrating the motives which have governed their attitude since the first moment that the normal relations between the Great Powers of Europe began to be disturbed, and of establishing that His Majesty's Government used every effort to maintain the peace of Europe which his Holiness's venerated predecessor had so much at heart.

You will also be in a position to give his Holiness from time to time exact information of the events which have already occurred and may occur during the period of your Mission.

I am, &c.,

E. GREY.

BRITISH ENVOY TO THE POPE.

COMMENTS BY SIR ROBERT KENNEDY, K.C.M.G.

Under great pressure from our Protestant Societies, the Foreign Office eventually published the official instructions to Sir Henry Howard. We were told that he was appointed to congratulate Pope Benedict XV. on his election to the Papacy. With regard to this, which was a mere excuse, I may point out that special Missions of Congratulation are only sent to Emperors and Kings on their accession to the throne, not even to the elected Presidents of any Republic.

A second reason had, therefore, to be found. Sir Henry Howard was instructed "to lay before his Holiness our motives for going to war, and to establish that H.M. Government used every effort to maintain the peace of Europe." Is the Pope then the keeper of our national conscience, whom the greatest Protestant nation in the world is bound to satisfy with regard to the purity and innocence of our political conduct? Having plunged so far into a morass of deceit, our Foreign Office floundered a step further, and declared that Sir Henry Howard's duty was "from time to time to give his Holiness exact information of the events which have already occurred and may occur during the period of his mission." Has not the Pope at his disposal the Press of the World, including the British Press, and agents of his own, from whom he can obtain information, without being made by us the recipient of secrets from British official sources for the ultimate benefit of our enemies in Berlin?

In October, 1916, Sir Henry Howard's mission terminated, and was replaced by an Hereditary Papal Knight, Count de Salis.

On presenting his credentials to the Pope, with the ceremonial usually observed at official diplomatic receptions by temporal Sovereigns, Count de Salis obligingly let the cat out of the bag. He stated to his Holiness that he had been appointed to "continue the work so happily begun by his predecessor, that of strengthening the ties uniting the King of England with the Holy See," which he (Count de Salis) "believed would prove a source of legitimate gratification to all His Majesty's Catholic subjects."

REBELLIOUS IRISH PRIESTS.

Lord Curzon issued the following to the public Press in support of his indictment of the rebellious Roman Catholic priests in Ireland :

On Sunday, April 21st, 1918, at a meeting held after Mass at Castletownbere to protest against conscription, the Rev. Charles Brennan, C.C., said they should resist it, that they should all approach the sacraments and be ready to die in their resistance, and that dying in their resistance they would die with the full blessing of God and the Church upon them. If they (the police) enforced it, the people should kill them the same as they would kill any man who would attempt to take away from them their lives, and that the police had no right to their lives if they came to arrest any Irishman under the Conscription Act. . . . If the soldiers did attempt to enforce conscription they should be treated in the same way as the police. When the police and military would die in enforcing the Act—as die they would should they attempt to enforce it—they would die enemies of God, whilst the people would die at peace with God, and under His blessing and that of the Church.

On April 21st, 1918, the Rev. Father Murphy, C.C., addressing the congregation in Kilgarvan R.C. Chapel, said that any Irishman who assisted the Government to enforce conscription in Ireland, as well as being a traitor to his country, is morally committing a sin against the law of God.

On April 21st, 1918, the Rev. James McInerney, at Mass, Scariff, said : "No Roman Catholic Irishman, no matter what position he held, could assist in the enforcement of conscription in this country without being a renegade to his faith."

On April 28th, 1918, Father Murphy, at Divine service at Kilkenena R.C. Church, said : "On Sunday last I asked the police to throw off their jackets from a moral point of view, as they were Nationalists and Irishmen with the same Irish blood flowing through their veins, but to-day I ask them from a spiritual point of view to do so, because all Irishmen are asked by the Irish hierarchy not to do anything to facilitate conscription, and that if any policeman went out to force Irishmen to join the English Army and was shot when doing so, he would be damned in hell, even though he may be in the state of grace that morning."

The Rev. Gerald Dennehy, C.C., of Eyrics, County Cork, told about 300 men who received the Sacrament in his chapel that any Catholic policeman or agent of the Government who assisted in putting conscription in force would be excommunicated and cursed by the Roman Catholic Church ; that the curse of God would follow them in every land ; and he asked his hearers to kill them at sight. They would be blessed by God, and this would be the most acceptable sacrifice that could be offered.—*The Times*, June 27th, 1918.

PAPAL-SERBIAN CONCORDAT TEXT

" Article I.—The Catholic, Apostolic, Roman Religion shall be freely and publicly exercised in the Realm of Serbia.

" Article II.—In the Realm of Serbia is constituted an Ecclesiastical Province, composed of the Archdiocese of Belgrade, with its seat in the capital of the Realm, and having as its territory that which is comprised in the limits of Serbia, as it was before the Treaties of London and Bucharest; and of the suffragan Diocese of Uskub, with its seat in that city, comprising the new territories, and passing from the jurisdiction of Propaganda Fide to the régime of the common law.

" Article III.—The Archbishop of Belgrade and the Bishop of Uskub, to whose respective ecclesiastical jurisdiction belong all the Catholics of the Realm of Serbia, shall depend, for ecclesiastical affairs, directly and exclusively on the Holy See.

" Article IV.—His Holiness, before naming definitely the Archbishop of Belgrade and the Bishop of Uskub, shall notify the Royal Government the person of each candidate, in order to know whether there exist facts or motives of a political nature in his regard.

" Article V.—The Archbishop of Belgrade and the Bishop of Uskub shall receive from the Royal Government an annual allowance, the former of 12,000 dinars, plus an indemnity of 4,000 dinars; with the right to a pension at least equal to that of the employees of the State.

" Article VI.—The official title of the Archbishop of Belgrade and of the Bishop of Uskub shall be ' Most Illustrious and Most Reverend Monsignor.'

" Article VII.—Before entering on office, the Archbishop of Belgrade and the Bishop of Uskub shall take an oath of fidelity in the presence of a delegate of the Royal Government in the following terms:—' I swear and promise, before God and on the Holy Gospel, obedience and fidelity to His Majesty the King of Serbia; I promise not to take part in any compact, not to assist in any council, and not to encourage the clergy under my orders or allow them to co-operate in any enterprise tending to trouble the tranquillity of the State.'

" Article VIII.—The Archbishop of Belgrade and the Bishop of Uskub shall have full liberty in the exercise of the ecclesiastical functions and in the direction of their dioceses, and they shall be able to exercise all the rights and prerogatives of their pastoral ministry, following the discipline approved by the Church; in their respective dioceses, all the members of the Catholic clergy depend on them in everything concerning the exercise of the sacred ministry.

" Article IX.—To the Archbishop of Belgrade and to the Bishop of Uskub belongs the right, in their respective Dioceses, To creating Parishes, in accord with the Royal Government. Still, in the case of persons who are foreigners to the Realm, they

shall proceed by agreement with the Royal Government; and in the case of Serbian subjects the Bishop shall previously ascertain from the competent ministry as to whether there exist facts or motives of a political or civil character regarding them.

" Article X.—The religious instruction of Catholic youth is subject in all the schools to the Archbishop and the Bishop in their respective Dioceses. In the State Schools it shall be given by Catechism Teachers who shall be nominated, after agreement made in common, by the Bishop and by the Minister of Public Instruction and Worship. The Bishops can forbid the giving of religious instruction in the State Schools by Catechism Teachers who show themselves unfit for the mission thus entrusted to them, by informing on the matter the Minister of Public Instruction and Worship in order to proceed to another nomination. The Royal Government shall remunerate the Catechism Teachers in the State Schools. The Office of Parish Priest is not incompatible with that of the Catechism Teacher.

" Article XI.—In order to form young Serbians suitable for the Catholic Priesthood, there shall be instituted in the Capital or in its environs a Seminary to which the State shall furnish an equitable Annual Endowment, the respective Ecclesiastical authority being charged with the care of organising it and directing it according to the Canonical dispositions. In this Seminary the Serbian language shall be employed as the medium of instruction in non-ecclesiastical subjects.

" Article XII.—The Royal Government recognises the validity of marriages between Catholics and of mixed marriages contracted in the presence of the Catholic Parish Priest, according to the laws of the Church.

" Article XIII.—Matrimonial causes between Catholics, and between parties to mixed marriages celebrated before the Catholic Parish Priest, except as far as concerns purely civil effects, shall be judged by the Catholic Ecclesiastical Tribunals.

" Article XIV.—The Catholic party shall have the right to establish that the children born of mixed marriages, celebrated before the Catholic Priest, shall be brought up in the Catholic Religion.

" Article XV.—The prayer for the Sovereign, ' Domine salvum fac regem,' shall be sung at the Divine offices in the Slav or Latin language, according to local conditions.

" Article XVI.—The State recognises that the Church, represented by its legitimate authorities and by its hierarchical orders, has a true and proper judicial personality, and enjoys the capacity of exercising the rights which belong to it.

" Article XVII.—The Church has the right to acquire legally, to possess, and administer freely, property, real and personal, destined to serve for the ends proper to the Church and its institutions in the Realm, and the objects purchased by it, and its foundations are inviolable as the private property of the citizens of the State.

" Article XVIII.—The property of the Church shall be subject to the public imposts, always excepting the edifices destined for divine worship, the seminaries, and the houses of the Bishop and

parish priests, which shall be exempt from taxes and can never be destined or employed for another use.

" Article XIX.—The priests and clerics, secular and regular, can never be obliged to exercise public employment opposed to their sacred ministry and to the sacerdotal life.

" Article XX.—In the future, should any difficulty arise about the interpretation of the present Articles or about questions which may happen not to be contemplated in them, the Holy See and the Royal Government shall proceed, by common accord, to an amicable solution, in harmony with the canon law.

" Article XXI.—The present Convention shall enter into force immediately after its ratification by His Holiness the Sovereign Pontiff and by His Majesty the King of Serbia.

" Article XXII.—The ratification shall be exchanged in Rome with the least possible delay."

According to the TABLET (July 4th, 1914) the Concordat "was signed by Cardinal Merry del Val and Dr. Vesnitch, plenipotentiaries respectively of the Holy See and of Serbia."

* * *

Serbian patriots naturally regarded the above Concordat as a tremendous victory for the reactionary Roman Catholic forces which headed up and were personified in the fanatical papist and heir to the Throne of Austria-Hungary, the Archduke Francis Ferdinand. Both by race and creed the Serbs were allied to Russia, but Austria had cast her wistful eyes upon Serbia for many years, only seeking for some plausible pretext to swallow her up. Unless, however, Serbia could be detached from its adherence to the Greek Church and gradually Romanised the whole country would be useless to Austria, hence the papal plot and this war-provoking Concordat.

Once the Concordat was signed a wave of indignation swept the country, the people feeling that they had been sold by their own

Government and that the priest-ridden heir to the Austrian throne had successfully pulled the strings to set working his ambitions for a Roman Catholic Serbia. Yet the Archduke Francis Ferdinand had the temerity to go amongst the Slavs, and in Serajevo on June 28th, 1914, he was assassinated by a Serb student. Thus the hot indignation of the people was shown in the crime from which the war is dated. The murder took place only four days after the signing of the ill-omened Papal-Serbian Concordat.

BREVITIES FROM THE REVIEWS.

The Vatican is a bureaucracy exploiting the Altar and its mysteries for secular ends and in the interests of a purely temporal sovereignty.—H. E. M. Stutfield, in *National Review*, June, 1918.

* * *

Militarism and priestcraft are twin plagues of our modern world.—H. E. M. Stutfield, in *National Review*, June, 1918.

* * *

The Jesuits have never allowed religious or moral considerations to interfere with their political schemes, and are quite indifferent to the fact that the German Emperor, while extending one hand to the Pope, holds out the other to the Sultan of Turkey.—The *Spectator*, Jan., 1918.

BREVITIES FROM THE REVIEWS.

We cannot wonder if the most reactionary and the least progressive politico-religious institution in the civilised world should view with grave apprehension the possible overthrow of the Hohenzollern and Hapsburg dynasties and of the militarism upon which they depend.—R. Bagot in *National Review*, Feb., 1918.

The Vatican has relied more than ever on war and upon a German Emperor to restore to the Holy See at any rate a portion of its lost temporal possessions and, with them, to extend its political influence.—R. Bagot, in *National Review*, February, 1918.

It is not without significance that in each of his acts of intervention in the war the Pope has, in the first instance, addressed his communications to the Kaiser, as though to demonstrate to the world that the Kaiser enjoyed the particular esteem of the Vatican.—R. Bagot, in *Fortnightly Review*, May, 1915.

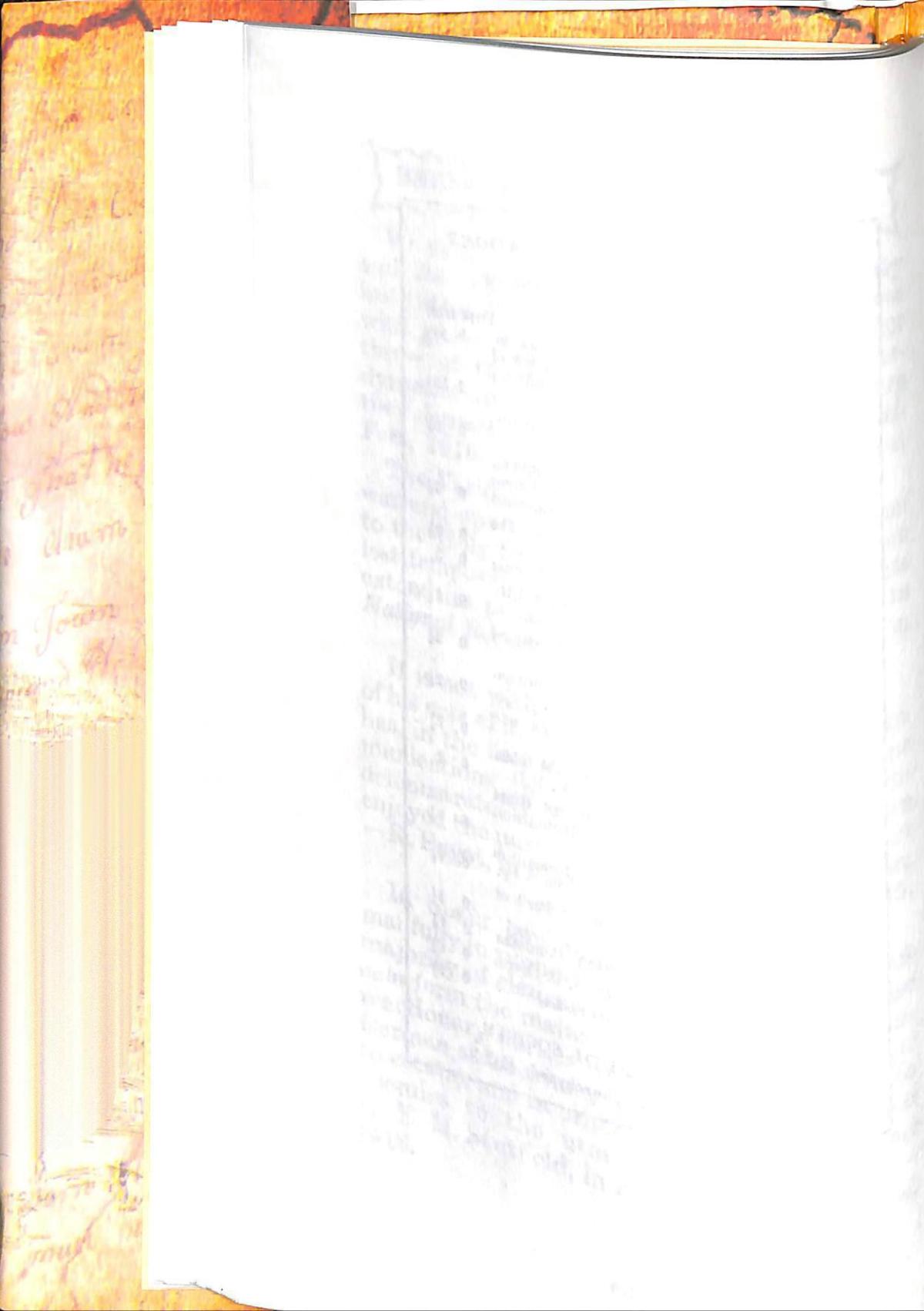
In Spain two prelates have spoken out manfully in support of our cause, but the vast majority of clerics and clericals in the Peninsula form the mainstay and backbone of the reactionary parties which afforded shelter to German submarines, permitted one of them to escape, and in other ways have helped our enemies to the utmost of their power.—H. E. M. Stutfield, in *National Review*, June, 1918.

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